

Articles ministred by
the Reuerend Father in God. *Thomas*
by the grace of God Bishoppe of Chichester, to the Churchwardens throughout the whole
Diocesse of Chichester at the Visitation begon
there the 14. of September 1586. and to be en-
quired of quarterly within the said Diocesse.



*At London printed by Thomas Purfoote
for Gregory Seaton.
(..)*

Perfect

Bibliography



THE TREE OF KNOWLEDGE

' In Paradise the Tree
Of Knowledge was the pride ;
By God's supreme decree,
The man who eat, then died.

But Heaven in mercy since
Does him who tastes forgive ;
To know is no offence :
Now, he who eats, shall live.'

HENRY STEVENS of Vermont, FSA, &c
4 Trafalgar Square, London.
1882



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Chichester, Force of Visitation Articles.

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*Articles to be enquired of within the
Diocesse of Chichester.*

Touching the place of common prayer
in the Church.



Whether the Chauncell, Church and Chappell be sufficiently repared aswell in stone, Timber, Leade, Tyle, Glasse, as all other necessary thinges & if they be not through whose defaulte this is omitted.

2. Whether your Churchyarde bee sufficiently fenced and decently kept and the Trees therein growing not spoyled.

3. Whether the walles of the Church be within whitened and beautified with fruitefull sentences out of the holy Scriptures: and paved comely in the bodie of the Church and in the Chauncell.

4. Whether you haue in your Parrishe Church and Chappell all thinges necessarye for the setting forth of common prayer and administration of the sacraments, namely the booke of common prayer, two Psalters in prose and meeter, the englishe Byble in the largest volume which now is auctoized by consent of the Bishops of this Realme, the two tomes of Homelies the Paraphrases of Erasmus in english, the table of the ten commandements of God. A conuenient Pulpit well placed, a decent table standing on a frame for the holy communion with a faire linnen cloth to lay vpon the same, and some couering of silke, buccaram, or other such like for the keeping cleane thereof, a comely Communion Cuppe of siluer with a couer of siluer for the same which maye serue for the administration of the communion

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bread. A deacent surplus with large sleeves. A register booke of Christnings, weddings, & burials. A sure cofer with ii. lockes & keies for the keeping of the said register booke, and a strong chest or box with iii. lockes & keies to the same to put in the Almes, and al other things necessarye in and to the premises.

5. Whether all monuments of superstition bee defaced & cleane remooued as Alters, Kooodeloftes, Copes Vestments, Holywater, Stockes, Images and all popish bookes eyther in Latine or English.

6. Whether you haue a Clarke sexton or Deacon to assist your Priest dutifully in reading the psalmes first lesson the Epistle, & suche other seruices: & also to keepe the bookes and ornaments of the Church, the Church it selfe, the quier the communion table, the pulpit and the font faire cleane and deacent against the time of seruice of the communion sermon and baptisme.

Touching the seruice vsed in the Church.

7. Whether publique seruice haue bin said and the holy Sacramentes administred in any other forme then is set downe in the booke of common prayer and administration of the Sacraments and other rites and ceremonies in the church of England.

8. Whether quarterly you haue Sermons preached vnto you, in the which with other necessarye matters of Christianitie you haue beene instructed howe that the Queenes power and auctoritie is the highest power & auctority vnder God within her Maiesties Realmes & Dominions, and that no obedience is to be giuen to any forraigne power either in ecclesiastical or temporall matters or causes.

9. Whether you haue on wensdayes and frydayes
seruice

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service in your church and chappell according to order appointed for all our necessities set forth by authority.

10. Whether your Parson, Vicar, or Curat, doe every soday when there is no sermon read plainly some part of the Homilies prescribed to be read: Or whether any of them not beinge founde to haue sufficiente abilitie to preach, or not lawfully admitted therunto, do take vpon them to expound any part of the scripture and thereby omit the reading of the Homilies.

11. Whether the Communion be administred euery moneth, where there be forty households in the Parish, other wise once euery quater at the least at the discretion of the Minister.

12. Whether your Children, and Seruants aboue seven yeares of age, and vnder twenty, that cannot say the Catechisme, be catechised euery soday and holiday by the space of an houre before Evening prayer by order of householdes appointed at the discretion of the minister and churchwardens for the time being, and whether notice be giuen therof euery soday before and published in the church by the Minister after the second lesson of Evening prayer & if this Article bee not obserued in parte or in all, thowoe whose faulte that happeneth.

Of Baptisme.

13. Whether your Children that be in no great peril of deathe bee baptised after the laste lesson of morning and evening prayer in the presence of the congregation at the vsual fount in the church vpon the soday, or other holy day nexte after the byrth of any suche children beinge offered to be christened by Godfathers and Godmothers.

14. Whether your children baptised at hoame in cases of extreame weakenesse and infirmitie bee broughte to the

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the Church after their recovery that the minister may examine whether they be lawfully baptised or no.

15. Whether the Minister or Curat do admit any to be godfathers and godmothers that cannot say the Catechisme or at the least the lords prayer the articles of a Christian faith and the ten commaundements of God.

Matrimonie.

16. Whether they haue married any manner of persons without þ banes asking thre seuerall Sondaiers or holidaiers in time of diuine seruice in the presence of þ people.

17. Whether they haue solemnized anye mariage in the night season or at vnlawfull time of the Day.

18. Whether they haue married any of diuers parishes without a certificat of the banes asking from the Minister or Curate where the parties dwell, or else do solemnize any mariage out of their own Church, or marry any in their own church which be not of their own parish.

19. Whether your Minister or Curat exhorteth yong persons not to make any contract of mariage priuately or openly without the consent of their parents & friends that haue auctoritie ouer them according to gods lawe and mans lawe.

20. Whether they marry any without the celebration of the lords supper wherat the persons married do communicate.

21. Whether they marry any that cannot say perfectly the Lords prayer the articles of a Christian mans faith and the ten commaundements of God.

22. Whether any license hath bene graunted (for ~~mar~~ marriage without asking of banes thise) without a bond with these conditions, first that there shall not afterwarde appear any lawfull impediment by reason of any precontract consanguinity affinitye or any other meanes whatsoeuer, secondly that there be not at this
present

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present time of graunting this licence any such quarrell
plaint or Demaunde mooued or depending before any
Judge Ecclesiasticall or Temporall for and concerning
any such lawfull impediment betwene the said parties.
Thirdlye that they proceede not to the solemnization of
the marriage without the consent of Parents, and Go-
vernors. Lastly that the marriage be openly solemnized
in the face of the Church in conuenient tyme of the Day.

Visiting of the Sicke.

23. Whether they haue ben diligent according to their
duty in visiting & administering vnto the sicke, comfort-
ing them with godly and wholsom sentences out of the
sacred scripture and gods word, wherby they may put
their whole trust in the mercyes of god in Christs death
our saviour condemning the world and in forgiving all
men as they would be forgiven at gods hand.

24. Whether they haue exhorted all persons aswel in
health as in sickenes to make their testaments and dis-
pose their goods for the discharge of their consciences
the quietnesse of their wiues and children and satisfying
of the world.

25. whether they do exhort their parishioners to cause
a bell to bee toled for them & their families in the time of
their sicknesse: to the intent they maye bee commended
vnto Gods mercie by the prayers of other men.

26. Whether they haue called vppon them that haue
made their testaments to bestowe according to their a-
bility some part of their goods vpon the true workes of
mercie: as on the poore & needy, vpon the fatherles and
motherles, vppon desolate widowes and marriages of
poore maidens vpon the maytenaunce of the ministerie
and Schooles vpon the reparations of y Church, high
waies and such like.

27. Whether they haue beene diligent to burye the

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Dead being brought to the Churchyard vnto no other ceremony then is appointed for burialls.

28. Whether after the Decease of anye person there is any more ringing then one short peale before the buriall and another after the buriall.

29. Whether there be anye excessive ringing or toling vsed vpon sondayes or holidayes or their euens saveing to common prayer, and to a sermon or suche as doe not tend to superstition and to the maintenance of popish purgatorie and of prayer for the dead.

Communion.

30. Whether they vse out of the pulpit in a publique assembly to reade & commendation against sinners once euery quarter immediately after the lettanie is said vpon some sonday or holiday.

Touching the function of Ministers.

31. Whether your Parson Vicar or Curat do trauail diligently and painfully according to their ability to set forth true religion to adorne the same with the exāples of good life to beate downe vice, superstition, Idolatry, papistry, and al maner of heresies to exhort al men to vniuersity; peace, & brotherly loue & to their dutiful obedience to their Prince & such as be in auctority vnder her vnto the diligent hearing reading & teaching of gods word.

32. Whether any do openlye speake or preache to the derogating of the booke of common prayer & administration of the sacramēts & other rites & ceremonies of the Church of England, or do teach or maintaine openly or priuately any subiection or obedience to any foraine power, or teach any point of erroneous doctrine or vse any ceremony in the church not appointed or & defaceth Ministers of the church, calling them dum dogs because they be not indued with the singular gift of preaching.

33. Whether they indeuour to haue the parishioners say

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say seruice and sing psalmes in prose and meeter w^{it} h them in the Church.

34. Whether they saye the common prayers, reade their psalmes & chapters, and other praiers so audiblye playnely & distinctly, in conuenient tyme, and at such a place, as al the people may well heare, and vnderstand the sence therof to their edifying.

35. Whether in their sermons, and in their morning & evening prayer, they vse to pray for the preservation of the Queenes Maiestie, her Councell, the Nobilitie, and the whole body of this Realme, with the Bishop of the Dioces by name.

36. Whether they vse after Morning and Evening prayer said to bestowe themselues in godly meditation of good learning and in instructing of youth.

37. Whether they vse the exhortation set forth in the administration of the lords supper, thereby to stirre vp their parishioners to the oftner receaving of the same.

38. Whether they haue admitted any notozious of- fendor, or malicious person, or any notoziously knowen to be out of charity, or that hath done any open wrong to his neighbour either by word or by deede, to the holy comunion without open acknowledging of their fault and reconciliation.

39. Whether there bee anye in your parish that readeth any priuate lectures in the same or vseth exposition of scripturs in anye priuate mans house whatsoeber, or that preacheth any doctrine of innouation, to withdrau the people from their due obedience: And whether any preacheth, & doth not at certaine times in the yeare minister the sacraments and say seruice according to order: Also whether any newe Presbiterie or consistorie of Elders be in the parish erected, or any priuate Conuenticle of those whose eares itche with singularities,

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and impertinent matters in y^e which schismaticall Ministers be admitted to Deale in the ecclesiastical function, and such as dispise rulers & speake euil of them that are in auctority, or whether any of your parishe contribute to such schismaticall Dealings and couenticles.

40. Whether any Curat or Minister be suffered to serue in the church before he be examined and admitted by the ordinary in writing vnder the seale of his office, & before he shew his licence vnto the Churchwardens.

41. Whether the Regester of al weddings, burials, and christnings within your parish be well kept, and a copie of them once euery yeare by Indenture presented to the Ordinary, and whether the Queens Maiesties Injunctions be quarterly read.

42. Whether yearely in the Rogation weeke for the better knowing & retaining of the circuite of your parish, and for the obtaining of Gods blessing vppon the fruits of the ground, the Parson, Vicar or Curate, the churchwardens & certain other of the Aldermen of the parish, with others of the yonger sort, walk the accustomed bounds of the parish, saying or singing in english the hundzed and thirde, the hundzed and fourth psalms, the letany with an homily deuised for that purpose, and other deuout prayers.

The behaviour of Ministers.

43. Whether they keepe their mansion houses and chauncels in good sufficient reparations.

44. Whether they kepe in their houses any persons men or women suspected of euill life, or of euill religion.

45. Whether your Minister or Curate be suspected of any notorious crime, as of filthie lucre, cobetousnes, adultery, blasphemy, periury, drunckenes, idlenes, filthy & vayne talke, or else is slaunderous in any parte of his conuersation, thoro vbrauling, fighting, quarrell picking,

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picking & peace breaking.

46. Whether they haunt alehouses, tanerns, Innes, or any suspected place, or vse any vnlawful gaming as dauncing, carding, dicing, hauking, and hunting.

47. Whether your Minister & Curat do vse at hoame & abroad such apparel as publicke order appointeth to be decent for them to weare, and that their wiues, children & families, be appareled handsomly without vanity, and greate charges fit for the calling of their husbands.

48. Whether your Parson or Vicar hath at any time since the xiii. yeare of the Queenes Maiesties raigne, made any maner of lease or graunt of his Parsonage or Vicaridge or any part therof, he being absent & not resident vppon the same, to any other then to his Curate that did or doth serue his Cure in his absence.

Schooles.

49. Whether your Scholemaisters, Vsshers, & Teachers, within your parishes be alowed by the ordinary and whether they do teach yong beginners their catechisme.

50. Whether they do encourage the youth committed to their charge, to the loue of true religion & godlynes, causing them dayly comming, and depating from the schole, to pray vnto god for increase of learning and godly life, and also teaching them such sentences of the holy scriptures, as may frame them to feare god & liue vertuously, and also causing them to say grace in english before meate & after, and to geve thanks to god for all his benefites that they at anye tyme receaue of his mercye, and not of their desertes.

51. Whether your Scholemaisters be negligent in teaching or else be common officers, farmers, artificers, or otherwise intangled in other affayres that they cannot benefitte their Schollers in learninge.

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52. Whether aswel the Scholemaister as the scholars, Do come to Schole & leave it in due time & howe.
Hospitals.

53. Whether your Hospitals, spittles, & Alms houses be wel & godly bled, according to the foundation & ancient ordinances of the same, and whether there be any other placed in them, then poore impotent and needy persons that have not wherewith or wherby to live.

Churchwardens.

54. Whether the Churchwardens yearly make their accompts to the parish aswell of all receipts as of their necessarye expences.

55. Whether they doe levey for not comming to the church to here Devine service vpon sondaies & holidaies xii. pence for ebery person absent without lawfull cause.

56. Whether they do waste or spoyle any parte of the church goods, and whether they call for all manner of legacies geven to y^e poze of the parish, to y^e reparations of the church, and such other good bles, & whether they call for the mony du to be paied for those that ar buried in the Church, and whether the stocke of the poze mens boxe is faithfully without parcellitie distributed.

57. Whether y^e Minister of the church & the Churchwardens do certifie in wryting vnder their hands and seales to the ordinary at least wise 14. daies before the Assises, or quarter Sessions throughout all the whole yeare, all such persons as be absent from hearing Devine & publike service in the Church, the space of a moneth together at any tyme that the same certificat may be delivered to the Justices, and the offenders therein indited according to a statute.

Midwives.

58. Whether your Midwives be honest, sober, and chylful, void of superstition, druckenness, and vnseemlye

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lye talking.

Of the Parishoners.

59. Whether the people do resorte vnto their owne parish Church on sondayes, holydayes, wensdayes, and fridaies, at due times and howers of diuine service appoynted by order for those dayes.

60. Whether they themselves, their wives, children, and seruants, do vse to make prayers vnto god every morning before they goe to their worke, and every evening before they goe to bedde.

61. Whether they their children, and seruantes be- have themselves reverently in time of common prayer preaching or ministring of the sacraments, without walking, talking, sleaping or disturbing the congregation, not departing thence into the Church Porche, Church Parde, Towne or Feild, not vsing any pastime abroad, not sitting in the Taberne, Alehouse, or stretes at those times not working on sondaye, vntil evening prayer be ended, any handye crafte worke, or keepinge any shop open for sale of wares, not brawling or fighting in the Church or Churchyarde.

62. Whether every Parishioner haue framed hymself to receaue oft the holy communion, and at the least every quarter once according to the duty of a Christian man, and namely at Easter last, or receaving haue not signified the same to the Minister, or haue not come to the Minister to be examined and to be better instructed touchinge his duty towards god and man.

63. Whether any man woman or childe, vse to occupie himselfe otherwise in the church in the time of diuine service, then in praying and in marking attentively that which is read or preached by the Minister.

64. Whether anye do vse to mocke or iest at the diuine service, or speake any thing in contempte or derogation of the booke of common prayer or the ministers

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65. Whether any vittleter, vseth to receaue any minstrels, players at Dice, tables, cardes, shouegrote, or vttereth any meat or drinke in time of deuine seruice, and sermons, or whether thee be any shewing of wares before morning prayer be done, in fayres and markets, also whether packemen or pedlers sell any kind of wares in the Churchyards.

66. Whether any be suspected or known to take vp on him to tel Destenies, to helpe men to thinges lost, vse charmes, wichcraft, forceries, southsayings, prophesying, and such other superstitions and diuelish illusions.

67. Whether any haue committed adultery, fornication, incest or be common Drunkardes Swearers or blasphemers.

68. Whether there bee any man that hath two wyues, or woman that hath two husbandes at once, any marrying within the Degres of consanguinitie or affinity set forth in a table for that purpose, or any for that cause diuorced do keepe companie together still, or any married without the Degres forbidden which without lawe haue forsaken their wiues or husbandes, or liue not together, or any married that haue made precontracts, to other, or any that haue made priuy cōtracts or married without consent of their Parents or gouerners, or any married without banes solemnly asked, or out of the parish church, whether the solemnization ought to haue ben without the Ordinarie license vnder his seale.

69. Whether you know any to be common bandes, or to receaue into their houses straungers beinge with childe to keepe them till they be Delivered, and then to let them Depart before they haue Done penance.

70. Whether you know any in your parish to receaue into their house any reconfiter to the church of Roome, any superstitious beyonde sea gadder, or bringer into
the

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the realme any holy Roomes ware, any Masse preist, Jesuite, Seminarie, or any other seditious or superstitious or Idololatricall Papiste.

71. Whether there be any in the parish that presume to execute, or to minister the goods of those that bee departed out of this world, without lawfull auctority or haue falsified, or suppressed wil of anye person, or any executors that haue not fulfilled y testatours wil, & hath not lawfully proued the same will before the ordinary.

72. Whether any lords of Misrule, any Maygamesters, Dauncers, Blaiers, or other disguised person doe Daunce or play any vnseemely parte or once come into the church, churchyarde or chappel yard, also whether there be any comon eating or drinking kept in Church or Churchyard.

73. Whether any excommunicate person do intrude himselfe into the publike assembly of the congregation.

74. Whether any Childe being borne since the thirteene yeare of the Queenes Maiesties raigne, hath not bin brought to be baptized at his parrish Church.

75. Whether any misliuer or doer, hath had his penance or any part thereof commuted without consent of the Bishop himselfe first had.

76. Whether ye haue prouided for the poore of your owne parish according to Gods worde, charitye and the lawes of this Realme.

Patrons of Benefices.

77. Whether you knowe any Patrone or anye Adversour, in your parishe that hath made a gaine by any colour Deceypte or simoniacall packe, in bestowing his Benefice, or by receauinge mony, or promise of the lease of the whole or of part or by reseruing his owne tithes or any pention to himselfe his child seruaint or friend.

78. Whether any Patrone suffer his Benefice to bee boyde

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boyd in the meane season take the fruites and commodities therof to himselfe.

79. Whether any lay man, or child hath any benefice or Spiritual promotion, or else do intrude himselfe into the Ministry, administering the sacraments, and solemnizinge Matrimony not being ordinarilye called thereunto, or any that hath a Benefice being not of the age of foure and twentye yeares.

80. Finallye if ye knowe any other crime or offence or else any manner or thing appertayning to Ecclesiasticall Jurisdiction, worthy of reformation not mentioned in those Articles, ye shall also detect it and truelye present it. And you shall make and bringe in your presentments touching all the Articles aboue mentioned within xiiii. dayes after the feastes of Easter, S. Thon the Baptiste, S. Mychaell the Archaungell, and the Nativitie of our Lorde.

The Othe of the Churchwardens and Sydemmen.

You shall dilligently inquire of, and faithfullie present all such faults, as you shall cyther vpon your owne knowledge, or by publique fame vnderstand to be committed within your Parish, contrary to any the Articles aforesayd, or else any other which are to be reformed by the Ecclesiasticall Lawes of this realme. Wherein you shall neither present any for malice or enuye, nor spare any for favour or feare or any other corrupte affection, but faithfullie discharge your consciences herein, as men having God before your eyes, and seeking the reformation of his Church.

Finis.



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